

The Vanyic Manifesto

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Intro

We sit upon the precipice of apotheosis. The advent of the climax of humanity will soon be at hand, this climax, this logical conclusion of the journey of society, will put an end to the axiomatic suffering of our race. Those omnipresent, ubiquitous, and incessant ailments found within all corners and crevices of this reality in which we currently reside, will, at last, find their ceasing and discontinuation. Such ceasing and discontinuation, such apotheosis and climax will be manifest through Vanya, the highest state of man.

Apotheosis

All hitherto endeavors of humanity, those strides, and struts that we take toward tomorrow and away from yesterday, have been towards one sole all-encompassing and unifying aim, that aim being the Ergonomic Subjugation of existence. What is meant here by ergonomic subjugation is the act of moulding and crafting existence into a state that is seen as desirable to, and for, the self, as such, Ergonomic Subjugation can be seen as the act of subjugating the other, for the self. This is the modus operandi and the teleology of humanity.

To discern substantiation for this assertion, one need merely cast their gaze upon their surroundings. We have exerted dominion over the earth, coercing it to yield crops and construct abodes and thoroughfares and cities. Likewise, we have imposed our will upon the animal kingdom, augmenting even the greatest of beasts for productivity, that they may bare more food for us, and be more useful for our endeavors. Even the botanical realm has not escaped our dominative reach. We have even subjected our own bodies to this subjugation, changing how we appear to fit that which we, our self, desire. All the manifold and varied aspirations and yearnings of humanity have been in search and desire for ergonomic subjugation. For this rule, there exists no exception.

The domestication of existence is the sole lot of humanity and one which all solemnly or joyfully accept. Yet, a question here does arise, is the total subjugation of existence possible, or, so to say, does the sole aim of humanity have an achievable terminus? The answer to such a question is an emphatic “no!” From inquisition into this “no” the Axioms Of Discordance are found.

Axiomatic Manifestations

Chapter 2 - Part 1

For many, these discordant axioms seize attention and shatter the serene veil of ignorance. Picture someone who perpetually strives, dedicating boundless hours to mastering a craft, refining their body and mind as tools toward this end. Yet, no matter how resolutely they pursue victory, it remains perpetually elusive. They inhabit the eternal realm of the second-place finisher, forever the runner-up. This position transcends sports and extends to all skillful pursuits. There comes a point when no amount of hard work or clever strategy can pave the way to triumph. For such an individual, defeat becomes an unwavering axiom.

Chapter 2 - Part 2

Envision a devoted artist, their life dedicated to the creation of beauty and expression. They wield their brush with passion, their fingers dancing across the keys, and their voice resonating with emotion. Hours turn into days as they pour their soul into their craft, striving for perfection. Yet, in the world of art, they come face to face with an unforgiving axiom: not all masterpieces find an audience.

Their studio overflows with canvases painted with love, compositions that stir the heart, and verses that speak to the depths of the human experience. But the world, in its capriciousness, often remains indifferent. Galleries reject their work, concert halls remain silent, and their words go unread. The artist stands on a stage bathed in darkness, their creations echoing unheard in the vast emptiness.

The artist's life, once filled with the promise of sharing their inner world, becomes a lonely journey through a landscape of unappreciated genius. The pursuit of artistic truth, which was meant to touch hearts and souls, instead becomes a solitary pilgrimage, and the artist is left with the bitter realization that not all art

finds its audience. This, too, is an axiom of existence, a somber truth that casts a shadow over even the most inspired creativity.

Chapter 2 - Part 3

Consider someone who once lived a life filled with contentment and joy, possessing everything they desired. They basked in the warmth of happiness until one fateful day when tragedy struck. It might be the loss of a cherished family member, a harrowing accident, or the shocking revelation of a partner's betrayal — these fateful events manifest in countless forms. However, following such an event, this person undergoes an irrevocable transformation. A debilitating affliction consumes their soul, a sickness unto death that will ultimately claim their final breath. These events are, indeed, axiomatic.

Chapter 2 - Part 4

Consider a recluse, living within the confines of their dimly lit apartment. They seldom step outside, finding solace in the soft glow of computer screens and the distant hum of social media interactions. Their existence is one of quiet observation, a life observed vicariously through the curated experiences of others.

With every click and scroll, they journey through the meticulously edited lives of friends and strangers. Exotic vacations, grand celebrations, and heartwarming reunions flicker across their screen, each image and caption a window into a world they've never known. Their own life remains stagnant, a series of missed opportunities and unfulfilled dreams.

As the years pass, the apartment becomes their cocoon, the outside world a foreign land. They watch as their peers progress through life, achieving milestones, and building meaningful connections. But for them, life remains suspended in a perpetual state of observation, an existence lived vicariously through the pixelated experiences of others.

In the end, they become a silent spectator in the theater of life, their own story left unwritten. The vicarious life they've chosen, while providing moments of connection and inspiration, ultimately leaves them with a haunting emptiness—a void where their own experiences should have been. This, too, is an axiom of existence, a poignant reminder that living through others can never truly substitute for living one's own life.

All of these aberrations of the race find their origin in the axioms of discordance.

Discordance

Here when I speak of the axioms of discordance I am speaking of the schism and the paucity of concatenation that is essential and not incidental to the lot of existence, and that exists between any given person and all else. In simple terms, the axioms of discordance are those problems that are ever lacking in solution. There are 4 different types of these axioms of discordance: Dichromacy, Malformation, Fate, and Reality.

Chapter 3 - Part 1

Dichromacy

Section 1

Humans are not equal. While it may appear that at the moment of conception or birth, individuals share a fundamental likeness and abide by a fundamental set of rules, it is crucial to recognize that this is the pinnacle of human equality. Subsequently, individuals will diverge more and more from one another, with some surpassing others in speed, intelligence, and dexterity, while others falter and fall behind. This variance is an immutable aspect of the human experience, an irrefutable fate that we cannot escape within this reality.

It is still a common conception in the mind of many that humans are equal, or that they can be made that way. That, in truth, any inequality within humanity is an incidental, not essential part of humanity, that can, with sufficient effort, be either reduced or done away with. One might intuit such an idea to be true, yet, in such a case one's intuition is painfully wrong.

Consider, for a moment, the notion of beauty or attractiveness. Imagine a world where the spectrum of human allure found equilibrium, where the most captivating souls saw their radiance dimmed, while those deemed less so had their charm gently enhanced. What profound alterations would such an adjustment

impart upon our existence? In truth, it appears that it would yield scant transformation. The attractive can be seen as that which makes the unattractive, and the unattractive, that which makes the attractive, if everyone became “more equal”, it would only lead to a degradation of the virility of the standards of attractive and unattractive not a greater equalisation of lots.

However, what if there was a world where everyone was seen as conventionally attractive? Well, such a world could not exist, as, if everyone is attractive, then no one is. In such a world attractiveness will become an a priori claim about humanity, it will be intrinsic to the human condition, and therefore it will not be spoken about, in the same way that one does not have to say: “It is a chair that can be sat on”, or “it is a pen that can write”, or “it is a triangle that has 3 sides”, each one of these claims are implied in the noun itself, they are apriori not a posteriori.

Either things are equal or they are not, there is nothing else.

This is the innate Dichromacy of existence, it is the good that makes the bad, and the bad that makes the good, the light that makes the dark, and the dark that makes the light, the strong that make the weak, and the weak that make the strong. So too is it that without good there cannot be bad, and without bad there cannot be good, that without light there cannot be darkness, and without darkness there cannot be light, and without strength, there cannot be weakness, and without weakness there cannot be strength, it is the inequality of existence that brings existence into being.

This, in and of itself, is not an issue, it only becomes an issue when Dichromacy is attributed to man. All humans want to be superior, we all want to be better in some way, shape, or form, this is one of the most innate and core desires of man, it could be said that everyone wants to win. However, as I have stated before, everyone cannot win, because if everyone wins the concept of victory has been absolved of its meaning and tact, if everyone wins, no one does.

This is not the only issue with the Dichromacy of man however, think for example of progress and regress. Where there is progress so too is there regress, and where there is regress so too is there progress. To the extent that progress is seen as the core of society society is aimless.

Progress is often thought to be the domain in which humanity truly dominates all other species. The most fragile and inconsequential of creatures now towers above all life on Earth. The reason for this is not because of our innate features, such as claws, or tusks, but rather the many developments that we were able to make to our own being, and consequently, the world around us. However, the truest facts about the world still only present themselves before foggy eyes, is it true that advancement can exist without regression? The answer to this is a resounding no (on the scale of society).

In order to show the fact that the world is progressing and at the same time regressing, I will implore some commonly seen examples of human progression and show how within this progression there is regression.

1. Life Expectancy

The primary significant stride forward that the medical field achieved was to increase life quantitatively or, to put it simply, to allow people to live longer lives. To number the advantages of such an advancement would be as senseless a task as counting the grains of sand present in the desert, and to list its regressions, would be an equally futile task. Yet, it is a task I am willing to undertake at a specified macro scale.

When it comes to an increase in life expectancy no place exemplifies such an increase better than Japan. A country that currently boasts the highest life expectancy rate in the world. With life expectancy this high, it brings with it a shift in the working population, with Japanese society now having significantly more 70 to 74 year-olds than there are 20 to 24 year-olds or 24

to 29 year-olds. On its own, this might not seem like a substantive problem, yet it is most likely the largest problem currently facing Japan.

The aging Japanese population is post-retirement age, meaning they are not working or putting any money into the economy, which means that there is a larger toll on the younger Japanese citizens to not only provide for their elderly relatives directly, such as providing care, but also providing indirectly through putting more into the economy. Not to mention that In pre-industrial societies, the availability, ability, and willingness of families to provide whatever eldercare might be needed were largely taken for granted. Pre-industrial societies include ones that existed in the historical past of the United States, Western Europe, and Japan, as well as contemporary societies in developing countries. In these kinds of societies, people often live their entire lives close to where they were born; families tend to be large; whether they live in extended family households or in nuclear families, they live near other family members. Very few elders, disabled or nondisabled, live alone in pre-industrial societies, yet Japan is a pre-industrial society no longer.

This, along with various other issues, has led to a cultural shift in Japan with working to the point of exhaustion largely being normalized, and even in some situations work until death, which is so commonplace it has its own coinage, “karoshi”.

Japan has some of the longest working hours in the world. A quarter of Japanese companies have their employees work more than 80 hours of overtime per month. Those extra hours are often unpaid. Today, Japan's corporate culture is driven by the so-called salaryman. The salaryman is defined by his loyalty to his company and is expected to spend his entire career working for the same firm. Not only does he work long hours in the office, but it's also assumed he'll participate in after-work activities too, like drinking with colleagues. The salaryman seems to be very averse to taking time off also, In 2017, one survey found that despite being entitled to 20

days off per year, Japanese workers left ten of those days unused, topping every other country in the survey. Unsurprisingly this excessive and socially mandated work culture led to Japanese people having significantly fewer children, which reinforces the aging problem even more.

There is another problem that is endemic and pervasive in the aging population of Japan, and that is a phenomenon known as “Kodokushi”. Kodokushi or lonely death refers to the Japanese phenomenon of people dying alone and remaining undiscovered for a long period of time. The style of pre-industrial living which was common in Japan where the whole family would live together is no longer as prevalent, due to the vast amount of people moving away from their families to move to urban areas (primarily for work reasons); meaning a lot of the time these people do not have people to look after them, or they simply lack social relationships. The reason for the lack of relationships is often due to the salaryman culture, where your life revolves around your job, and when you no longer have your job, it is not uncommon to lose many social relations as well.

And even this is not the end of the story. The intense salaryman culture has led (in part) to a phenomenon dubbed “Hikikomori”. Hikikomori, also known as acute social withdrawal, is total withdrawal from society and seeking extreme degrees of social isolation and confinement. The hikikomori phenomenon is more prevalent in young people and is caused by many things, one of those things being the grueling salaryman culture we spoke about prior.

The problems caused by this aging population are vast, yet it is not obvious that one would say that they would simply prefer the elderly to die sooner, and such is my point. There is both loss and victory in all solutions, if there were not these medical advancements, then there would simply be something else that would come about, and cause a different problem. Removing one thing only leaves a vacuum and when it comes to

macro-scale issues it is extremely hard to say what will fill that vacuum, such a unique skill is only present in those with a clairvoyant predilection.

2. Plastic

Plastic is a material that has revolutionized the way we live our lives. It has been widely used in various industries and has played a significant role in our daily lives. However, the use of plastic has also led to many environmental problems.

One of the biggest issues with plastic is its persistence in the environment. Plastic does not biodegrade, which means that it can persist in the environment for hundreds of years. This has led to the accumulation of plastic waste in oceans, landfills, and other environments, where it can harm wildlife and ecosystems. According to the United Nations, "around 8 million tonnes of plastic ends up in our oceans every year, damaging marine life and ecosystems."

Another issue with plastic is its production process. The production of plastic requires the use of fossil fuels, which contribute to greenhouse gas emissions and climate change. Plastic production also generates large amounts of waste and pollutants that can harm the environment and human health. As Greenpeace notes, "the production and incineration of plastic releases harmful chemicals and pollutants, contributing to air and water pollution and climate change."

The disposal of plastic also poses a significant environmental concern. Many countries do not have proper waste management systems in place, which means that plastic waste often ends up in landfills or the environment. Plastic waste can release harmful chemicals and pollutants, which can contaminate water sources and harm wildlife. According to the World Wildlife Fund, "plastic waste contaminates our water sources and

harms marine life, causing injury and death to animals such as turtles, dolphins, and whales."

In addition to its environmental impacts, plastic also poses health concerns. Plastic contains various chemicals, such as bisphenol A (BPA) and phthalates, that can leach into food and beverages. These chemicals can have harmful effects on human health, such as hormonal disruptions and reproductive problems. According to the National Institute of Environmental Health Sciences, "BPA and phthalates have been linked to a range of health problems, including reproductive and developmental disorders, cancer, and obesity."

A growing concern with plastic is the potential for microplastic pollution. Microplastics are small plastic particles that are less than 5 millimeters in length, and can be found in products such as personal care items and synthetic textiles. They can also be generated from larger plastic items that break down over time. These microplastics can contaminate water sources and harm wildlife. According to the National Oceanic and Atmospheric Administration, "microplastics can absorb toxins and pollutants in the water, and can transfer these harmful chemicals to marine life when ingested."

Furthermore, the use of plastic in food packaging can also lead to food contamination. When plastic is exposed to high temperatures, such as in microwaving, it can release harmful chemicals into the food. As Dr. Jennifer Lowry, a toxicologist, notes, "when plastic is heated, it can release harmful chemicals that can contaminate the food, posing health risks to consumers."

However, it should also be remembered that within regression so too is their progress, take CO2 pollution for example.

CO2 Pollution when discussed in common parlance is often seen as being only a negative, and although I am not trying to undermine the negative

aspects of CO2 Pollution, to disregard the existence of its positive consequences, would be an incomplete analysis.

A study by Shilong Piao et al published in Nature, found that “Vegetation greenness has been increasing globally since at least 1981 when satellite technology enabled large-scale vegetation monitoring....Greening is pronounced over intensively farmed or afforested areas, such as in China and India, reflecting human activities. However, strong greening also occurs in biomes with low human footprints, such as the Arctic, where global change drivers play a dominant role. Vegetation models suggest that CO2 fertilization is the main driver of greening on the global scale, with other factors being notable at the regional scale.”

Along with this, the model suggests that “ greening could mitigate global warming by increasing the carbon sink on land and altering biogeophysical processes, mainly evaporative cooling.” this finding was corroborated in a study done by NASA, that found that “ increased vegetation growth during the recent decades, known as the “Greening Earth”, has a strong cooling effect on the land due to increased efficiency of heat and water vapor transfer to the atmosphere.”

However, it should also be remembered that in the progression so too is there regression.

While global greening may seem like a positive phenomenon, it can also have negative consequences. For example, it can lead to changes in water availability, as plants consume more water during periods of increased growth. This can exacerbate water scarcity in some regions, particularly in arid or semi-arid areas. Additionally, increased vegetation growth can lead to changes in the reflectivity of the earth's surface, which can affect the earth's energy balance and lead to changes in regional and global climates.

Increased vegetation growth can lead to changes in the distribution and abundance of plant and animal species, which can have negative impacts on ecosystems. Additionally, increased vegetation growth can lead to changes in land-use practices, such as increased deforestation to make way for agriculture or urbanization.

One could keep on going ad infinitum with this idea, finding progress, and regress, and more progress and more regress, but first one must deal with the core issue, what is progress, and what is regress?

Section 3

The world and society, as all things are, are in a (perceived) state of constant flux and movement. Just like one cannot have an object lacking space and time, so too can one not perceive an object whilst not also perceiving the subjective phenomena of growth and decay. Yet, here lies the question, is it possible that one can sum up existence as moving towards or away, growth or decay, progress or regress? No! And this is due to the existence of the causal problem of open system desires.

There are two different types of desire that a person can have:

1. Open System Desires

An open system desire is characterised by the endpoint of said system being comprised of positive experience/emotion. For example if someone wants to buy a boat, the reason for them buying that boat, is that they will be able to sail on the sea, and this will bring about, in them, positive emotion/experience.

2. Closed System Desires

A closed system desire is characterised by a non-emotive/experiential definite aim, for example if one was to say they wanted to build a stadium, this would be an example of a closed system desire.

All open-system desires fall into the causal problem of open-system desires, of which there are 3 parts.

The Causal Problem Of Open Systems

1. The Infinitude Of Cause (Externalities)

From any one action there can arise neighbour-on infinite and simultaneous effects, these effects are often known as externalities. An externality, in its essence, refers to the unintended consequences of an action that impact entities or systems outside the primary actors involved.

The existence of the abundance of these externalities leads to the conclusion that from any given cause, it is near enough impossible for all first-order effects to be assessed.

2. The Ambiguity Of Assessment

As time stretches infinitely onward, so too does the unending cycle of cause and effect. To elucidate this concept, I shall employ the parable of the man and the horse, originating from Eastern folklore. which goes as follows:

In a distant time, there was a man who experienced the loss of his beloved horse. When his steed fled, a neighbor approached him, remarking upon the misfortune, stating, "How unfortunate it is that your horse is gone." The man, in response, pondered, "What knowledge do I possess concerning such matters?"

After a few days had passed, the horse returned accompanied by twenty untamed horses. Once again, the neighbor arrived, astounded, proclaiming, "Remarkable! It is not misfortune but rather fortune bestowed upon you. You now possess twenty additional horses." In his enigmatic manner, the man replied, "What understanding do I possess regarding such matters?"

The following day, the man's young son endeavored to tame one of the newly acquired horses, only to be met with a powerful kick that fractured his leg. The neighbor, approaching once more, expressed his sympathy, asserting, "How tragic it is that your son's leg is broken. The arrival of these horses has brought about ill fortune." The man, unperturbed, retorted, "What comprehension do I possess concerning good and ill fortune?"

Time passed, and a band of ruffians appeared, seeking recruits for their gang. They targeted able-bodied young men and, upon approaching the man's dwelling, discovered his son with a broken leg. Deciding against selecting him, they departed for the next house. In a moment of revelation, the man conveyed, "Fortunate, indeed, it is that your son's leg was broken." And yet again, he posed the question, "What understanding do I possess regarding such matters?"

From this, it must be said that when non-temporally bound, one cannot assess good luck and bad luck, or normatively assess effect.

For another example take the effect of Japan's long life expectancy that was mentioned prior.

3. The Assignment Of Normativity

The last of the problems that we have is the assessment of "the good" and "the bad" in comparison to one another. If we can presume that we are able to get a quantitative and qualitative assessment of a person's positive and negative experience then how would we compare that to another? Can it be

presumed that they are using the same scale or even the same units? This is not the case, and therefore we must conclude this comparison to be impossible.

The causal problem of open system desires can be seen as a chain reaction of nuclear fission, where one cause gives birth to many effects, and since all effects are also causes, these effects give birth to many second-order effects, and so on and so on, and in order to assess the outcome one must assess all effects till the end of time. The impossibility of this task is obvious, as such, progress and regress are both impossible.

Without losers, there cannot be winners.

Within progress is there regress.

This world is unfair, and it cannot be otherwise.

Chapter 3 - Part 2 Malformation

Section 1

Within society, we can never be our true selves. Society contorts and malforms each and every one of us so that we are better able to fit within its paradigms. It is true that people are able to control this malformation to a greater or lesser extent, however, there are some aspects of ourselves that are so malformed we do not even know what they would look like if they were not so.

Trying to discern the true parts of ourselves from the malformed is like going into a crime scene and trying to identify the deformed face of a sibling or lover. “Is it them?” “How could I know, it barely looks human.” This is the core of the argument, the most immutable of our malformations is that which is synonymous with the humane, the good, and the righteous. Morality.

Morality, as commonly understood, has often been reduced to a mere synonym for "good." The notion that a person is moral suggests that they are good, as morality is inherently good, or rather, it is the good. However, we must now interrogate the very source of righteousness and ask, "Is it truly the case that morality is good?"

This is a question that may leave one at a loss, for morality has been equated with goodness throughout all our lives, to resolve this predicament, we must embark on a series of inquiries that will lead us to the answer of the true nature of morality. The first of these queries is, "is the fulfillment of desires good?" A rational response to such a question would be "it depends," since different desires have varying consequences. To categorically declare that the attainment of desires is entirely good or bad would be overly simplistic. Yet, what is it that this reliance on context and outcomes hinges upon? The answer is knowledge of consequence.

There are two different ways in which morality acts within society, that being: to protect the perpetrator and to protect the general population. In the first case, the protection of the perpetrator often relates to risk-taking activities such as illicit drug use and reckless behaviour (Climbing up buildings, reckless driving, etc.), in the second case, that of the protection of the general population, this relates to actions done unto others, such as thefts and assaults.

Let's explore the first aspect of morality in society by considering a situation where a group of children engage in a risky and illegal activity, like climbing an abandoned building, leading to severe injuries. In such an example, the desire in question is lacking information of consequence, if the children were to be told what their fate was, and, to feel in totality, the consequence of their action, and such clairvoyance was unfalsifiable, I could say, with certainty, that this risk-taking behaviour would not be enacted.

Let us think of the second example, that of the protection of the general public, the same lack of information in regard to the consequence could not be said to occur here. Let us think of someone who robs a bank, or an arsonist, or even a murderer, in all of these actions their immorality does not stem from a lack of

information of the consequence but rather it stems from the action in and of itself, the desire is that which is seen to be immoral. It is rarely said that a reason for the illegality of murder would be, even in part, "because the murderer does not know the consequence onto himself." The murderer knows the consequence of the action well, and he knows such consequence to be appetitive, so the judicial system makes it otherwise.

Some might discount such an idea however, such as was done with the novel "Crime and Punishment" by Fyodor Dostoevsky. To give a brief overview of the novel: Raskolnikov, a former student living in poverty, is contemplating a murder. He believes that certain individuals have the right to commit crimes if they are convinced that they are doing so for the greater good of society. Raskolnikov convinces himself that he is a "superman" who can commit murder without feeling any remorse. He decides to put his theory into practice and murders the pawnbroker Alyona Ivanovna, who he believes is a parasite on society.

After committing the murder, Raskolnikov's mental state deteriorates, and he is unable to hide his guilt. The novel explores the psychological effects of his crime and how it affects those around him. Raskolnikov's sister, Dunya, is engaged to Luzhin, a man who Raskolnikov despises. He decides to protect his sister by revealing Luzhin's true character and motives, which causes Dunya to break off the engagement.

Meanwhile, a detective named Porfiry Petrovich begins to investigate the murder, and Raskolnikov becomes increasingly paranoid. He begins to suspect that he is being watched and that Porfiry knows that he is the murderer. Raskolnikov's friend, Sonya, a young prostitute, becomes his confidante, and he confesses to her that he committed the murder.

As the novel progresses, Raskolnikov's guilt becomes overwhelming, and he becomes increasingly ill. He eventually confesses to the murder and is sentenced to eight years of hard labor in Siberia. The novel ends with Raskolnikov's realization

that he is not a "superman" and that he must accept his punishment as a means of redemption.

One might say that the actions of Raskolnikov, and more importantly, the consequences of his actions onto himself, are evidence that such immoral action's carry with them a weight irrespective of society, that within all the non-morally-malformed there is some conscious, that knows, in truth, right from wrong. Yet could the same be said for all murder? Think of the idea of murder in war settings, it might be said that people come back from war with horrible mental ailments and that such ailments are a result of guilt, and though I would disagree largely with such a point, to appease the idea I will offer another example. Think of the idea of pirating VS stealing, in both cases you are stealing a product, however, one is socially acceptable and done widely, while the other is seen as being orders of magnitude more immoral, the reason for this is nothing more than socialization.

It is the case that socialization or rather society creates those paradigms of "right" and "wrong" and it is for this reason that when one does something deemed as "morally wrong" they experience negative emotional consequences (such as remorse or guilt). The varied moral paradigms erected throughout human history vindicates such a point, as such, morality is a chain on our desire (presuming one does not lack information of the consequence) restricting us from doing that which we want, yet, it is a necessary chain for the existence and perpetuation of society, but it must be remembered that it is no more than this. If the consequence of any immoral action done on another was to change from aversive to appetitive or neutral then such an action would no longer be seen as immoral, but amoral or neutral.

Think of the example of fictional violence vs "real-world" violence, it is rare for someone to think that fictional violence is immoral in and of itself. It is only when one thinks that the potential impact of such actions negatively affects society at large that they are against such violence.

If any immoral action existed in totality in a world wholly separated from that which we commonly perceive as “real,” could it be said that such actions are immoral? And if so, in what way? It is known that no one is experiencing harm from such actions, and if it is thought that these virtual people are feeling harm, it could simply be changed in such person’s programming/design to make that which is commonly seen as aversive, appetitive to them, as a masochist might find pain to be pleasurable.

From this, it can be said, in conclusion, that morality is, in part, a negative thing, as it is at odds with the fulfilment of our desires. (assuming such desires are not lacking in knowledge of consequence) Though desire might be seen as having within it negative aspects, does this mean that such morality should be done away with? Is it not that with the dispensing of such morality so too will we have to dispense with society? Yes.

When confronted with this notion, the majority react with an innate repulsion, proclaiming, 'I harbor no inclination towards immorality, for to be moral is intrinsic to human essence,' as some have pondered within the confines of their thoughts. To illuminate this perspective further, I shall now proffer a more extensive illustration, replete with instances of avenues wherein our immoral inclinations find expression.

The most common outlet for us to express our immoral desires is through fiction. For almost all fiction immoral actions (murders, assaults, crimes) are seen as commonplace and necessary in order to make the work more interesting and captivating.

If one, after all of this, still doubts the idea that one has immoral desires, let us think of the idea of morality itself, or rather let's use the law as a substitute. What is a law? Well in simple terms a law is that which stops someone, from doing that which they want to do, either for their own benefit or the benefit of society. Therefore if there was no desire for immoral action then so too would there be no

laws, it is only the existence of one's desire to commit immoral actions that calls upon the existence of a law.

Section 2

It should be remembered here that morality is not the only way in which we are malformed by society. For most, whenever we are around people we do not act like our true selves, this is represented best by, The Jungian Shadow, and the Japanese terms *Tatemae* and *Honne*.

1

The shadow, as proposed by Jung, refers to the hidden, unconscious aspects of the human psyche. It encompasses the darker, repressed, and socially unacceptable elements of the individual's personality. In his seminal work, "Aion: Researches into the Phenomenology of the Self," Jung states, "The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge, and it, therefore, as a rule, meets with considerable resistance. Indeed, self-knowledge as a psychotherapeutic measure frequently requires much painstaking work extending over a long period.

The shadow personifies everything that the subject refuses to acknowledge about himself and yet is always thrusting itself upon him directly or indirectly—for instance, inferior traits of character and other incompatible tendencies. The shadow is a living part of the personality and therefore wants to live with it in some form. It cannot be argued out of existence or rationalized into harmlessness. This problem is exceedingly difficult, because it not only challenges the whole man but reminds him at the same time of his helplessness and ineffectuality. Therefore, he prefers to see the shadow in his neighbor or in the corresponding collective qualities of his nation rather than in himself.

Though the shadow can be integrated to a greater or lesser degree, within society one can never fully integrate their desires, without extreme (and often warranted) societal backlash, here the hue of ones actuations falseness can be seen by its lack of darkness.

2

In Japanese culture, the concepts of *tatemae* and *honne* are often used to describe the contrast between a person's public persona and their true thoughts and feelings. These concepts are deeply ingrained in Japanese society and have a significant impact on social interactions, relationships, and communication.

Tatemae (建前) is the Japanese term used to describe the public facade or persona that a person presents to the world. It can be translated as "façade" or "front", and is often used to describe the social roles and obligations that individuals are expected to fulfill in Japanese society. *Tatemae* is characterized by a sense of formality, politeness, and respect for authority figures.

Honne (本音) is the term used to describe a person's true thoughts, feelings, and intentions. It can be translated as "real intention" or "true voice", and is often contrasted with *tatemae*. *Honne* is characterized by a sense of honesty, authenticity, and emotional expression.

Within Society, Without One's True Self.

Chapter 3 - Part 3

Fate

Section 1

We are bound by strings so fine that they cannot even be seen, so soft they cannot even be felt, so thin that their movement cuts through the air and cannot be held, so too are the strings tasteless and odourless, we are marionettes, all the

movements I think are endemic to my own volition are struts and sways made by the puppet master.

There are characteristics endemic to our being that will ever bind us, our country of origin, the time at which we were born (the relative age effect), our appearance, our genetics, all of these are factors that we cannot control, but that control us greatly. Here I will speak of only one example, that being genetics.

Robert Plomin is a renowned psychologist and geneticist who has conducted extensive research on the role of genetics in human development and behavior. One of Dr Robert Plomin's most influential studies is his twin early development study, which was published in the journal *Child Development* in 1997.

The twin early development study was a large-scale, longitudinal study that examined the role of genetics in early child development. The study followed over 2,000 pairs of twins from birth to three years of age, including both monozygotic (identical) twins and dizygotic (fraternal) twins. The researchers measured a variety of developmental outcomes, including cognitive abilities, temperament, and physical growth.

The findings from the twin early development study showed that genetics play a significant role in early child development. The study found that identical twins, who share nearly all of their genetic material, were more similar in terms of developmental outcomes compared to fraternal twins, who share only about half of their genetic material. This suggests that genetics have a strong influence on early childhood development.

The exact percentages of genetic influence on different developmental outcomes can vary depending on the specific trait being studied and the study design used to examine it. In the twin early development study conducted by Robert Plomin and colleagues, the researchers found that genetics had a stronger influence on some traits compared to others.

For example, the study found that genetics had a substantial influence on cognitive abilities, such as IQ and language development. Specifically, the study found that genetics accounted for about 50-60% of the variance in cognitive abilities, while environmental factors accounted for the remaining 40-50%.

One aspect of the study focused on temperament, which refers to an individual's characteristic pattern of emotional reactivity and self-regulation. The results of the study indicated that temperament is largely determined by genetics, with heritability estimates ranging from 50% to 80% depending on the specific temperament trait being measured (Plomin & Daniels, 1987).

Genetic factors accounted for approximately 50% of the variance in negative emotionality (tendency to experience negative emotions such as anger, frustration, and worry) and about 70% of the variance in effortful control (the ability to regulate one's emotions and behavior). Similarly, genetic factors accounted for approximately 60% of the variance in activity level (the tendency to be more or less active) and about 80% of the variance in fearfulness (the tendency to be more or less fearful in response to novel or unfamiliar situations).

Genetics had a moderate influence on physical growth, such as height and weight, with genetics accounting for about 40-50% of the variance in these traits and environmental factors accounting for the remaining 50-60%.

I could go on ad Infinitum talking about the different ways in which factors that we cannot control control us, however, to this there will always be the response “Oh what about the “exceptions” to X rule?” When it comes to the exceptions about the rules of fate, let it be known that these so called “exceptions” are caused due to an insufficiency of data leading to an incorrect prediction. A common example used is the rags to riches story about X or Y celebrity that “defeated the odds” however in truth there were no odds to beat, what is is, and it could not have been otherwise.

Free will does not exist. There has been a common notion, based almost purely on the intuition, that human beings are free to choose, that with any given initiated action one could simply “do otherwise” if they had a sufficiency of some quality, however is this notion true? To better explore this idea I will use the following example.

If someone was to say that, it is possible for sheep to have had naturally green fur instead of white, on its surface this might seem to be a completely logical statement, although there are no sheep that exist like that now, that doesn't make it in the realm of impossibility such as, for example, $1 + 1 = 3$ would be in the realm of impossibility. Well although this seems to be a logical statement, it, in fact, is not true.

If we can agree that all effects originate from a cause, then so too must we conclude that any change in effect must be due to a change in cause. (presupposing a causally isolated system) From this, we can reduce all cause and effect relations down to some kind of simple mathematical formula, let's say $x + x = 2x$.

Think back to the example of the sheep with the naturally green wool, in order for this to exist it must constitute a change in that cause, of which it is the effect. (by it I mean the green-wooled sheep.) However, it must be remembered that all causes are also effects so there must have been a change in the cause, that caused that which was prior to that which caused the change in the colour of the sheep's wool. This chain will go on ad infinitum, with even the very base and core laws of physics, and the very ideas of logic being subject to this change. (Think of this as a domino effect, where a change in one domino affects all the other dominos)

Allow me to represent this idea in a more simple manner:

If we take that the definition of free will is the ability to do otherwise, then we can use the following example: let's say I throw a stone in a pond, if I have free will I

would possess the ability to not throw that stone in the pond, however, if I chose not to throw that stone in the pond then there must be some change in the cause that caused me to throw that stone in the pond, let's say, for example, the stone had mud on it so I didn't want to pick it up. So from this, we must conclude that there must be a change from the original scenario that caused there to be mud on the rock, let's say a deer stepped on it and there was mud on said deer's hoof. So from this, we must conclude that there must be a change from the original scenario that caused a deer to step on the rock, let's say it was startled by a car. So from this, we must conclude that there must be a change from the original scenario that caused the car to be in that location.

We could keep on doing this kind of reduction almost infinitely, however at some point we are going to have to come to the fundamental constants and quantities of the universe, and even deeper than this, we would come to logic itself. In the example where I choose not to throw the stone into the pond, there is a change in all causes and effects that led up to the effect of me not throwing the rock into the pond, which would mean that there would also be a change in the fundamental constants and quantities of the universe, along with a change in the functioning of logic, which would mean that nothing would work, in such a universe $2+2$ would not equal 4, x plus x would not equal $2x$, simple laws of mathematics such as subtraction and multiplication simply would not work, therefore such a universe could not exist, and it is for this reason that free will is an illogical idea.

In conclusion, That which is not, Cannot be.

Here is the idea in a mathematical formula

(\rightarrow is the sign for cause)

.... $a \rightarrow b \rightarrow c \rightarrow d \rightarrow e \rightarrow f$

If (not f) then

.... (not a) → (not b) → (not c) → (not d) → (not e) → (not f)

Section 3

The most common response to these critiques of free will is the idea that one feels that they have free will. That within everyone, there is a sense that they are in control of their own actions and not merely that which is dictated by existence. However, this feeling is caused, in large part, by something known as confabulation, or more specifically illusory agency.

Illusory agency refers to the perception or feeling of being in control of an event or outcome, even when one's actions or decisions have no causal influence on it. It is an illusion of control over events that may not be under one's actual control, leading to a sense of agency that is ultimately false or illusory.

Studies On Illusory Agency

An experiment was conducted by researchers at the University of Sussex and published in the journal Current Biology in 2016. The experiment aimed to explore the subjective experience of intentionality and agency in humans.

The researchers used a computer-based task in which participants had to select pictures on a screen using a cursor. The cursor was controlled by a computer program that could either follow the participants' movements or override them and move the cursor to a different location on the screen. The participants were not informed about the program's ability to override their movements.

In one version of the task, the participants were told the name of the picture they were supposed to select just before the cursor stopped. In this condition, the participants tended to believe that they had intentionally guided the cursor to the selected image, even when the cursor was under the full control of the computer program.

The researchers interpreted this finding as evidence for the subjective experience of intentionality, which they defined as the feeling of having intentionally caused an action. They suggested that this experience of intentionality arises from the brain's prediction of action outcomes based on sensory inputs, rather than from a direct observation of the causal chain linking actions to their outcomes.

The researchers also noted that the subjective experience of agency, which they defined as the feeling of being in control of an action, did not always match the actual control of the action. In some cases, participants reported a strong sense of agency even when they had no control over the action. This finding suggests that the experience of agency is not a direct reflection of the control of action but is also influenced by cognitive and social factors.

Our Will Is Ever Bound, Never Free.

And All Unfortunate Happenstances In This World Could Not Be Otherwise.

Chapter 3 - Part 4

Reality

Section 1

All things found in this reality are inferior to that which is made in the mind of man, it only seems superior due to its lack of a medium.

In order to understand the axiom of discordance that is reality we must first understand the ideas of natural and synthetic awe. Here when I refer to natural awe I am referring to the awe commonly found in the natural world, or the world unaltered by man. (this could be the topic of debate, however, for the purposes of this passage such a definition is sufficient) When I refer to synthetic awe I am referring to anything that is man-made and evokes awe.

The awe that nature evokes is due primarily to its ability to present itself unmediated. The awe that is brought about by natural phenomena such as when

the sun sinks below the horizon, or the breathtaking sight of a waterfall as it thunders down from the towering cliffs above, is due primarily to its unmediated nature. (Or rather its greatly decreased medium when compared to the synthetic) If we were to see a picture of the same event, the awe that would be invoked would be much lesser, this is because we are now seeing the event in its more mediated form, it is the medium that decreases the awe.

The awe that the synthetic evokes is due primarily to its ability to be preferentially ergonomic (Here what I mean is optimised for human preference). The synthetic is not bound by logic, but rather only our own imagination. When it comes to natural awe, there is often something that could be added to invoke greater awe, for example, a lizard would invoke a certain amount of awe, however, a dragon would be more preferentially ergonomic, as such, it would create a higher degree of awe. Yet it would only be able to present itself in a more mediated form.

An a priori fact about natural awe is that it will always be inferior when it comes to preferential ergonomics, yet, it is not obvious that synthetic awe will always be inferior when it comes to the lack of a medium. As time goes on we are coming closer and closer to a world that is both ergonomic and unmediated, however in order for us to exist within a realm that is both ergonomic and unmediated we will have to create a new reality, such is the problem of mediation that exists in this current reality.

Section 2

This is not real. None of it is. Our intuition tells us that our bodies, the people around us, and everything that we see, smell, touch, taste, and hear is real, but how do we know that such perceptual faculties are correct?

To answer this point I will invoke a statement from the presocratic sophist philosopher Gorgias: “What is cannot have come into being. If it did, it came either from what is or what is not. But it did not come from what is; since if it is

existent it did not come to be, but already is; nor from what is not, for the nonexistent cannot generate anything."

Let us break down the quote step by step to understand its meaning:

1. "What is cannot have come into being."

- This part of the quote asserts that something that exists cannot have originated or come into existence.

2. "If it did, it came either from what is or what is not."

- The quote considers two possibilities for the origin of something:
 - a) It came from something that already exists ("what is").
 - b) It came from nothing, which is represented as "what is not."

3. "But it did not come from what is; since if it is existent it did not come to be, but already is;"

- The argument dismisses the idea that something came into existence from something that already exists. It argues that if a thing exists, it didn't come into being because it already exists. In other words, it's asserting that existence doesn't create itself; it either is or isn't.

4. "nor from what is not, for the nonexistent cannot generate anything."

- The argument also rejects the idea that something can come into existence from nothing (non-existence). It states that "what is not" (non-existence) cannot generate or create anything because it lacks existence.

The presocratic philosopher Parmenides had a similar notion to that of Gorgias, however, his idea related to the non-existence of non-existence. Parmenides' argument concerning non-existence is founded on the principle that "what is" (existence) is the only true reality, while "what is not" (non-existence) is nothing and, therefore, cannot be conceived as existing. His argument unfolds through a series of poetic verses that emphasize the impossibility of non-existence.

Parmenides argues that one cannot think or speak about non-existence because it is a logical fallacy. To think about something is to attribute existence to it in the realm of thought, and therefore, even the idea of non-existence presupposes existence.

From this, we must conclude that change, or becoming, is an illogical phenomenon, yet this phenomenon sits as the founding mechanism for those facilities that we use in order to understand the world around us, those being our senses.

Sense data is gathered either from movement (as shown more with sight, touch, and hearing) or location or spatial differentiation. (as shown more with taste and smell) The paradox of movement/change has already been demonstrated prior with the theories of Gorgias, however what about the senses that rely on the spatial? Think about how objects are differentiated from one another, for an object to be seen as different from another there is often space between them, however, what is in this space? One might reply "Air or some other matter," but then what is between the subject and the air? If continued ad infinitum the conclusion must, in end, be that there is nothing between the two objects, however, such a statement must be a falsity for the reasons mentioned prior. (the non-existence of non-existence to use a necessary but false term) One might then bring up the other ways in which we might differentiate objects such as through their different characteristics, however, all of these characteristics could be regarded as either a density or sparseness of constituent parts, along with the aspect of motion mentioned prior, (all particles at the molecular and sub-molecular level can be differentiated by descriptions of sparseness or density) and is sparseness not simply that which has more nothing, and density that which has less? For this reason, we must, so too, conclude spatial differentiation to be false.

The falseness of perception is different from the other axioms of discordance I mentioned prior as in this case perception being false is neither good nor bad. However, the falseness of perception does give one sufficient reason to leave this

“reality”, the reason for this is the fact that one of the most common responses to one's desire to leave by people with a desire to stay is waxing poetic about the “real world”. Now that it has been proven that there is no knowable “real world”, this response can be done away with.

Within This False World, Our Preference Is Disregarded.

Lamentations

Now let me tie this message of the axioms of discordance with the idea of ergonomic subjugation that I mentioned prior. In order for us to fully ergonomically subjugate existence these four axioms of discordance must be done away with. The reason for this is simple – ergonomic subjugation can be seen as a battle or a war of sorts, in fact the idea of ergonomic subjugation is an adaptation of Nietzsche's idea of the will to power.

In his work "Beyond Good And Evil" Nietzsche explains the will to power as the following: "My idea is that every specific body strives to become master over all space and to extend its force (its will to power) and to thrust back all that resists its extension. But it continually encounters similar efforts on the part of other bodies and ends by coming to an arrangement ('union') with those of them that are sufficiently related to it: thus they then conspire together for power."

This "thrusting back" as Nietzsche puts it is the problem that arises from the existence of multiple wills, or rather multiple forms, each and all attempting to subjugate existence to their own form, each attempting to make existence ergonomic to their own being, the flaw in this is evident. It is as if many were to be given a bundle of wool, one wants to make a hat, another a pair of gloves, and another a scarf, yet, this wool is in short supply, leading to a power struggle between the 3 groups. Either they are able to compromise, malforming each and all of their wills, or they will give in to that subject that has the most power. All battles and bloodshed, all disagreements and discord, all fights and feuds (where such conflict is a means to an end and not an end in and of itself) are caused solely and exclusively by this multitude and therefore conflict of wills. And let it be known also that all compromises in their greatest and smallest degree are negative in nature as they are malformation of the self for the other, the opposite of ergonomic subjugation.

This phenomenon is what I call Human - Human Discordance. It is shown most obviously through the axioms of discordance that are malformation and dichromacy (although dichromacy is somewhat of a mixture of the different types, but I will get onto that idea later). Yet this is only half of the picture.

When Nietzsche speaks of these “thrusts back” it should be known that this is not only referring to other members of the race but also to existence itself. It resembles the audacious endeavor to transmute coal into a diamond through sheer manual effort, a task that stands as an emblem of insurmountable subjugation. This idea is shown primarily through the axioms of discordance that are fate, reality, and to an extent dichromacy. With the idea of fate, there will always be those negative capricious episodes that happen in one's life, these sicknesses and maladies onto death will forever and always exist within this reality, any attempts to counteract such ailments will fall into the discordance brought about by dichromacy, in particular those problems of cause and effect. When it comes to that discordance that is reality, the problem of mediation can only be fixed through the creation of another reality, this in combination with the falseness of reality act as desire and key. This phenomenon is what I call Human - Existence Discordance.

Discourses On Discordance

All revolutionary implementations hitherto actualized or attempted have failed in their aim or aimed wrongly. What I mean by this is these revolutions have looked to fix only the most superficial and obvious problems present within a given society. One of the most prominent examples of this is the communist revolution, though I do not mean to malign the communist effort here, their analysis of the problem was far too superficial. Let us take a brief detour to look into these Communist ideas.

Chapter 5 - Part 1

The fundamental idea of communism is the idea of historical materialism. Historical materialism is a fundamental concept in Marxist theory, formulated by Karl Marx and Friedrich Engels. It is a method of analyzing and understanding history and societal development based on material conditions and economic factors. The following is an explanation of historical materialism:

1. **Material Basis of Society:** Historical materialism begins with the premise that the foundation of any society is its material conditions, including the means of production (such as technology, tools, and resources) and the mode of production (the way goods and services are produced and distributed).
2. **Class Struggle:** Marxists argue that throughout history, societies have been characterized by class struggle. This means that there is an inherent conflict between different social classes, primarily between the bourgeoisie (owners of the means of production) and the proletariat (working class).
3. **Historical Progression:** Historical materialism posits that societies evolve through stages or modes of production. Marx identified several historical

epochs, including primitive communism, slavery, feudalism, capitalism, and communism (a classless society). Each of these stages has distinct economic structures, relations of production, and class dynamics.

4. **Dialectical Process:** Marxists view historical change as a dialectical process, meaning that it results from the tension and conflict between opposing forces (thesis and antithesis) leading to a synthesis. In this context, the conflict between social classes is the driving force behind historical development.
5. **Economic Determinism:** Historical materialism suggests that economic factors largely determine the social, political, and cultural aspects of a society. This perspective is often summarized by Marx's famous statement: "The history of all hitherto existing society is the history of class struggles."

In summary, historical materialism is a framework for understanding how societies develop and change over time, emphasizing the role of economic factors and class struggle in shaping historical processes. It has been influential in the fields of sociology, economics, and political science and remains a core concept in Marxist thought.

The end goal of communism is an idea known as higher phase communism. The "higher phase of communism" is a concept within Marxist theory that refers to the ultimate and ideal stage of a communist society, often contrasted with the "lower phase of communism." It's important to note that these ideas were primarily articulated by Karl Marx and Friedrich Engels and have been interpreted and developed by various Marxist thinkers over time.

Key features of the higher phase of communism include:

1. **Abolition of Private Property:** All means of production and resources are held in common, and there is no private ownership of property. This

implies the elimination of class distinctions and the disappearance of the bourgeoisie and proletariat.

2. From "Each According to Their Ability, to Each According to Their Needs": In the higher phase of communism, the principle of distribution shifts from "from each according to their ability, to each according to their work" (as in the lower phase) to "from each according to their ability, to each according to their needs." This means that individuals receive goods and services based on their needs rather than their work contributions.
3. Complete Statelessness: The state, as an instrument of class domination, is no longer necessary and withers away. Society becomes self-governing, with decisions made collectively by the community.
4. Full Human Development: Marxists envision the higher phase of communism as a society where individuals can fully develop their talents and potential, unburdened by the constraints and inequalities of previous social systems.

The class struggle documented by historical materialism is merely one of the many examples of the conflicts brought about by the existence of manifold wills to power. For the reasons attributed to the axiom of discordance that is dichromacy, that being the problem of open system desires and the problems of equality, the communism revolutionary aim, only seeks to abolish one form of conflict, and let it be known here that this destruction will give rise to creation, the creation of a new system of struggle, between disparate (non-economic) classes.

As "It should also be known that for any given Adverse Dictation antonym pair there is an inversely proportional relationship between the equality of said antonym pair and its virility or relevance..... If there is an increased equality in two antonyms that previously held significant virility and relevance then such virility will be offset onto other characteristics so that superiority can once again exist to a significant degree, and, so too, inferiority." (here when I speak of adverse dictation

antonyms, I am talking about such antonyms as winners and losers, or fast and slow, if you wish to learn more about this I suggest reading the first book of my work entitled “Existence And Its Consequence”)

Here the communist effort aims to fix only an infinitesimally small negative aspect of the human condition and, in theory, it fails even at that (here I do not mean to malign communism however, it is as all revolutionary systems are).

If Marx would have started with the presupposition “The history of all hitherto existing society is the history of struggles, that being the conflict of manifold wills” then he and I would likely come to the same conclusion and solution.

Chapter 5 - Part 2

If we broaden our horizons here from looking merely at revolutions to now look at all macroscale changes either implemented or attempted, we would come to the conclusion that all aim to change far too little. By this, I do not mean to say that these movements moved too slowly, or maneuvered with excessive caution, but rather, because they did not see the extensive depths, they, therefore, were not able to see the abounding heights. In other words, because all previous macroscale systems did not realise that this reality in and of itself was the genesis for all discordance, they could not understand that a movement away from such reality would be man's necessary aim. “No tree, it is said, can grow to heaven unless its roots reach down to hell” a quote commonly attributed to Carl Yung, Vanya as consequence and aid to the axioms of discordance can be seen in likeness to such a tree, as such, discordance acts as the roots.

Yet, we should not be so harsh on the previous world builders and system changers, we must understand that we now live in unique and unprecedented times. It is only due to our hitherto never experienced technological advancements that we are able to speculate about such grandiose and monumental ideas. Now allow me to go into detail about our apotheosis, that being Vanya, and the ways in which it shall ameliorate these four axioms of discordance.

Vanya

Before we get into the explanation of what Vanya is there are some important concepts that we must first go over, that being the definitions of reality.

Chapter 6 - Part 1 Reality Definitions

CR = Common Reality:

Common Reality is what most people would refer to as the “real world” it is the reality that is common to all human beings.

AR = Augmented Reality:

Augmented Reality is a reality made by man but involves other people from the CR.

DR = Desired Reality:

Desired Reality is a reality made by man but not involving other people from the CR.

IMR = Imperfect Mixed Reality:

Imperfect Mixed Reality is the combination of CR with AR, meaning that the subject would spend some time in CR and some time in AR.

PMR = Perfect Mixed Reality:

Perfect Mixed Reality is the combination of CR and DR, meaning that the subject would spend some time in CR and some time in DR.

Neo-Realities:

This would be the realities associated with AR and DR. (I will use this term interchangeably with VR)

FDVR = Full Dive Virtual Reality:

Full Dive VR refers to a comprehensive virtual reality system that combines advanced visual and auditory stimuli with physical feedback to create a fully immersive and interactive experience.

Chapter 6 - Part 2
Vanya Explained

Vanya will be a combination of Desired Reality and Common Reality, making it the perfect mixed reality. It will take place in a full-dive virtual reality system, one in which the reality that the subject is immersed in is mediated to the same level as common reality. Vanya will also have within it other subjects that are created in consideration of the subject that exists also within common reality. People may come and leave Vanya as they please, it will likely be the case that many activities that involve the continuation and health of the subject, such as eating, sleeping, exercise, and the relieving of bowels will take place entirely, or almost entirely within common reality.

Vanya will be the highest state of art created by humanity, for this is my true aim, my dream is for the creation and consumption of art to become the two pursuits which wholly encompass the endeavours of humanity.

Vanya will be an entire reality built upon the desires of one individual, for all individuals, in which one may do anything, to each according to his desire, within Vanya, it shall be permitted.

Amelioration

Chapter 7 - Part 1

Axiomatic

Now let us delve into how Vanya is able to ameliorate each of the axioms of discordance.

Section 1

Dichromacy

Vanya is able to ameliorate the axiom of discordance that is dichromacy for two main reasons, the first relating to the elimination of the existence of the lesser or the loser. Within this reality a loser is necessary for the existence of a winner, (here I use the interpretation of loser and winner very liberally) however within Vanya all will be able to become winners in their own respect and regard, as all members of the race will have their own reality, in which they are able to dominate and secure victory.

One will not simply be gifted victory however, yet victory will always be attainable to one if they have the desire to attain it, a world in which the means are always conducive to the desired ends, and the means are an endemic quality of the subject.

To use a somewhat questionable coinage, to each according to his ability, to each according to his desire. A world of only winners.

The second way in which Vanya is able to fix the problem of dichromacy is through our aim toward it rather than its implementation or actualization, to be specific Vanya does not fall prey to the problem of open system desires.

All closed-system desires can be reduced to open-system desires (all but two).

The first case in which it is not true would be man's teleology: the ergonomic subjugation of existence. If one wonders why this cannot be reduced, think about all teleological claims about objects - can one ask why a hammer hammers? Why a chair is sat in? Why a glass holds water? (Here I am not asking the how, but rather the why.) Teleological statements are irreducible, however, it is still necessary for this axiom to have a definite aim, that definite aim is Vanya.

(the 2nd case is not relevant for this section)

Section 2 Malformation

Vanya is able to ameliorate the axiom of discordance that is malformation as it creates a reality but for, and in consideration of the subject. All other subjects within such a reality will not also have an existence within CR. In such a reality one will no longer have to kowtow and submit to the will of that which has more power than oneself, there will be no more need for the contamination of the self and the desires of the self for the other.

Within Vanya, all chains that previously constrained the desires of man will lose their virility and shatter.

Section 3 Fate

Vanya is able to ameliorate the axiom of discordance that is fate as Vanya will be devoid of all negative capricious episodes, however before I go on with this point allow me to expand on the idea of what exactly constitutes the “negative”.

Here I want to make a distinction between two types of ideas, that being the idea of pain unto death and the idea of pain unto life. Pain unto death would be an instance of pain or suffering that actively makes your life worse and ultimately leads you down the road of death. Pain unto life, however, would be painful events

that build your character. The same event could bring about either pain unto death or pain unto life depending on the person, for example, the death of a family member, or the loss of great status, could bring about either state depending on the person. However, within Vanya there will exist only pain unto life, and pain unto death will be wholly done away with. Within Vanya all pains lead to something greater.

For this reason, it should also be known that Vanya would not be “easy”, as Fyodor Dostoevsky stated in his work “Notes From Underground”: “Shower upon him every earthly blessing, drown him in a sea of happiness, so that nothing but bubbles of bliss can be seen on the surface; give him economic prosperity, such that he should have nothing else to do but sleep, eat cakes and busy himself with the continuation of his species, and even then out of sheer ingratitude, sheer spite, man would play you some nasty trick. He would even risk his cakes and would deliberately desire the most fatal rubbish, the most uneconomical absurdity, simply to introduce into all this positive good sense his fatal fantastic element.”

In this point, Dostoevsky could not be more correct. Take the example of games. Games are often seen as a leisure activity and in that way, they are confused to be something easy or simple, however, this could not be further from the truth. Games, by their nature, are made to be difficult, they are made to test the mind or the body, to bring one to their limit, to test the greater band of ones ability. Vanya will be the same, for, it should be known, the hotter the battle the sweeter the victory.

Within Vanya, all seemingly capricious episodes work directly towards the flourishing of the subject.

Section 4 Reality

Vanya is able to ameliorate the axiom of discordance that is reality as Vanya will be a reality that is as unmediated as common reality, (by that I mean, by measure of

the senses, it will be indistinguishable from common reality) however Vanya will be fully ergonomically preferable, meaning that our desires for the awe not currently obtainable within common reality will be able to be achieved within Vanya. Vanya will be the apotheosis of both awe and art.

Chapter 7 - Part 2

Non-axiomatic

As I have stated in the previous section of this work Vanya is able to solve the four axioms of discordance, those axiomatic problems that prevent us from reaching maximal ergonomic subjugation. Yet, it would also be remiss of me not to mention how Vanya aids in many instances of non-axiomatic discordance.

Section 1

The End Of Conflict (That is a means not an end)

All conflict (that is a means and not an end) is brought about by some discordance between one and another, however within Vanya, such conflicts will no longer be necessary due to the non-existence of malformation.

Section 2

The End Of Crime

Crime will no longer be committed in CR as these desires to commit crimes will be better met within Vanya. If one commits a crime due to an insufficiency of some resource then let it be known that these crimes would not take place either, because within Vanya one is without insufficiency.

Section 3

The End Of Work

Here when I speak of work, I am speaking of work in the economic sense (such as working a job). Both within Vanya, and outside of Vanya, at the time at which

Vanya is implemented, there will be little to no more need for people to have jobs, as most necessary actions will be handed over to machines. (To be more specific within Vanya one would not work a job unless that is what one wanted to do, however, they would not have to do so for any monetary reasons)

Section 4

The End Of Poverty

Poverty is caused by an insufficiency of some resource, within Vanya no such insufficiency will exist.

Section 5

The End Of Death

Here when I speak of the end of death, I am not talking about the death of the subject, but rather everyone other than the subject that exists in CR. If one does not want people to die within their own Vanya then that does not have to be the case, and if the subject wants people to die within their Vanya then that will be the case.

Section 6

The End Of Boredom

Within Vanya one will never be bored, there will always be things to do that said individual wants to do.

Section 7

The End Of Economics

The main problem of economics is the finitude of resources and the infinitude of desires, however within Vanya, there will exist an infinitude of resources in order to match the infinitude of desires.

The Great Awakening

The implementation of Vanya will occur when fertile soil is made for a mass-scale epiphany. These fertile soils are the axioms of epiphany, of which there are 3 different types.

1. Pathos Unto Sophia

Pathos Unto Sophia can be translated to mean pain, or negative experience, unto wisdom, or knowledge. Think of someone whose car has broken down, because of their car breaking down they will have to inquire into how to fix it (or hire someone who knows how to do it, offsetting the Sophia). Whenever something doesn't work out or doesn't go our way we learn something from that negative experience, such is an example of pathos unto Sophia. Now think about what happens when society breaks down.

2. Epiphanic Leisure

When people have time in abundance, they often use a fair amount of this time to think, and such thought often encompasses various different topics, many of these topics, if one is left to think for long enough, end up being existential in nature.

3. Objects Of Desire

When I speak of objects of desire I am referring to those people/objects which one longs for, the most common of which are: objects of power, and objects of beauty.

The fertility of the epiphanic soil, so to say, ebbs and flows depending on the state of any given location and it can be influenced by many different factors. The

important thing is that we are able to identify those factors, and when they arise we are able to capitalize upon them in order to implement Vanya. The time at which the soil is fertile for the initiation of Vanya on a mass scale I call a Tsukuyomi Helios event.

Logistical implementation

When it comes to the logistical implementations of Vanya, there are two main issues to tackle, the first being the economic implementations and the 2nd being the social and political implementations, or to put this in more simple terms, how we will get people, in particular people of power on board with the movement. Let us tackle the economic problem first.

1. The economic problem of Vanya is quite simple. Because I have tackled this idea in my previous work (that being the “Vanya Path”) I will go over this implementation only briefly: large-scale funding can be generated in any nation through unadulterated technological development. For this reason, there should be a moratorium on technological moratoriums (apart from in only the most dire of situations, for a practical example there should exist likely 1 - 2 percent of the amount of moratoriums currently existing on technology) and a significant reduction in all Research Ethics Committees.
 - a. For an argument for a moratorium on technological moratoriums, I will use the example of genetic engineering. Genetic editing technologies, particularly CRISPR-Cas9, have sparked intense debates and discussions around the world. Genetic editing moratoriums, although well-intentioned, stifle scientific progress, ignore potential therapeutic breakthroughs, and hinder our ability to address pressing global challenges.

Firstly, moratoriums on genetic editing can halt vital scientific research and therapeutic developments. The ability to precisely edit genes holds immense promise in treating various genetic diseases, some of which have no known cures. Diseases like sickle cell anemia, cystic fibrosis, and certain forms of blindness could potentially be treated or even cured through genetic editing. By imposing a

moratorium, we risk condemning countless individuals to continue suffering from these debilitating conditions. Moreover, the delay in research caused by such restrictions only prolongs the agony of patients waiting for life-changing treatments.

Furthermore, genetic editing has the potential to address critical global challenges. For instance, it could be used to engineer crops that are more resistant to pests and diseases, thereby increasing food security.

To give a more broad answer to why technological moratoriums are a negative, one only has to think of the ideas of progress and regress stated within dichromacy. Progress and regress fundamentally cannot be assessed in open systems, however in the closed system of Vanya technological advancement will aid greatly in its flourishing both directly and indirectly (it should be noted here that I also understand how some technological developments might be disadvantageous for Vanya).

- b. The reason for the near abolishment of Research Ethics Committees is simple yet hard to swallow, that being: our greatest technological advancements are implemented when we disregard ethics. If one has taken a psychology class, for example, they will often hear about the experiments of Zimbardo and Milgram, these experiments, though unethical, have greatly aided in psychological research. In this case, as long as the subject of the experiment is of able body and is notified in depth and detail about what is going to happen to them then no external body should intervene.

It should be noted that I mentioned these forms of resource generation as they involve a freeing up of constrained resources rather than the discovery/implementation of new resources, meaning they will be somewhat universal.

2. In order to get people on board with Vanya socially and politically nothing has to be changed about their constitution. Unlike most other political or social systems, one does not have to agree with Vanya, as there is nothing to agree with the ideas of Vanya. What ever political ideology you subscribe to, Communist, Socialist, Democrat, Republican, Fascist, Authoritarian, in order for agreement with Vanya this does not matter in the slightest. The reason for this is simple, all political ideologies will exist in their maximal form within Vanya. The purest form of a political ideology has never existed within this reality, however, within Vanya, this reality will be actualized.

It is only through the unity brought about through Vanya that fascists, communists, and liberals may all stand hand in hand and aim toward one goal, their shared apotheosis.

It should also be mentioned that Vanya is able to solve the main pervasive problem in politics that being corruption. If one truly believes in Vanya then they will also believe that the achievement of Vanya will also be the outcome that is in their material interest. Why would one choose to be the king of flies when he can be the king of the world?

Common Critiques

To this idea of Vanya, the critiques are plentiful, for this reason, I will go over the most common arguments against the idea.

1. “I would not want to live in a machine world”

In order for this statement to hold water it must first be proven that one is not living in a machine world currently, and, as shown with the axiom of discordance that is reality (and expanded on in my book “The Desire To Leave”) such an assessment of this current reality cannot be made.

Therefore one must concede the point that “I would prefer to live in this worse reality than move to a better reality.” Such a statement, in and of itself is a contradiction.

2. “I don’t want to live in a perfect world”

This critique comes, most often, from people misunderstanding what the idea of “perfect” means. Most people believe that in a perfect world, there will exist some insufficiency of state or resource, however, this idea is a contradiction. Many people think that for something to be perfect it must have within it imperfection, however, if that is the case then these are not imperfections but rather aspects that constitute perfection.

3. Logistical issues.....

Logistical issues shall be tackled in a later work that shall be written when I have spoken more extensively with those who will actualize the mechanistic

side of Vanya. However, if we make this the all dominating aim of humanity there will be no logistical issue that will be able to stand in our way.

The Inevitable Conclusion

It is common for one to think that the idea of Vanya, although being completely logical is somewhat farfetched, that this radical change in society and the human condition simply is not a practical move forward. To this, I say the opposite, Vanya, or a Vanya-like system is inevitable, and it is so for the following reasons.

The first of these reasons involves the big tech companies. Near enough all of the big tech companies are developing different neo-reality augmentations. In these companies, it seems to be almost universally agreed upon that neo-realities are the future. This conclusion is not surprising at all, however, as neo-realities are the logical conclusion of media, for the reasons mentioned prior, that being that they will bring about a lesser mediated form of media.

However, these tech companies will very likely misuse the neo-realities (in particular mixed reality) in the following ways:

1. Invasion Of Privacy

One of the most significant concerns with mixed reality technology is the invasion of privacy. Tech companies could misuse MR to gather sensitive personal information without users' consent. For instance, imagine an MR device with facial recognition capabilities that scans and identifies individuals in public spaces, potentially leading to the unauthorized tracking and profiling of people. This data could then be sold to advertisers, law enforcement agencies, or other third parties, raising serious ethical and legal questions regarding consent and privacy.

2. Manipulation And Propaganda

Mixed reality technology can be a powerful tool for manipulating perceptions and spreading propaganda. Tech companies might exploit this by creating MR experiences that distort reality or present misleading information. Users could be subjected to virtual environments that push a particular agenda, potentially leading to mass manipulation and misinformation, which could have far-reaching consequences for society.

3. Encroachment on Physical Spaces

Tech companies might misuse mixed reality to encroach on physical spaces. For example, they could flood public spaces with virtual advertisements, billboards, or other commercial content, turning previously open and non-commercial areas into digital marketing platforms. This could lead to a loss of public spaces and increased commercialization of our physical environment.

4. Biometric Manipulation

MR devices that monitor users' physiological responses could be misused to manipulate emotions or actions. For instance, advertisers could adjust virtual content to evoke strong emotions, potentially leading to emotional manipulation and exploitation.

This is only but a few of the negative impacts that will come from these corporate neo-realities, however, it should be known that all of these negative implementations come from one sole purpose, that being the desire for profit. I do not mean to invoke some pseudo-Marxist speech here, yet it is obvious to all people to act within capitalism or oppose it that businesses operate for the sole purpose of making profit. These profit-seeking neo-realities will be able to create the perfect consumer. This idea is true dystopia.

At some point, this idea will be passed over and some form of Vanya will become instituted (or the human race will be made devoid of ability for revolutionary

thought or the race simply dies out) However this arbitration is not necessary, we could do away with such an encroaching system, but the only way to do so is, (surprise surprise) with Vanya. With the understanding of Vanya profit becomes a meaningless concept, as I have said previously “The main problem of economics is the finitude of resources and the infinitude of desires, however within Vanya, there will exist an infinitude of resources in order to match the infinitude of desires.” The acquisition of profit is simply a means in order to fulfill desires, however, those desires will always be fulfilled to a lesser extent within this current reality when compared to Vanya.

In this way, Vanya does not simply act as the apotheosis of humanity but also as counterforce and antagonist to that very capitalist dystopia that will encroach if not warded off.

Conclusion

And with these eyes of mine, one fixed firmly upon the hell that is this current reality, pervasive and abounding with discordance and strife and ailments, and the other fixed on the world above, our apotheosis, our higher state, I implore you all my brothers and sisters, my fellow-sufferers, *Soci malorum, compagnon de miseres*, harness this harness that is reality, and do so, for your own ambition.